Repentance and Reconciliation with God recommended and enforced,

IN TWO

SERMONS,

PREACHED at the

PARISH-CHURCH

OF

St. Saviour, Southwark;

On SUNDAY *February* the 1st.

AND ON

FRIDAY the 6th. Being the Day appointed, by His MAJESTY's Proclamation, to be obſerved as a General FAST.

WITH

A ſerious and affectionate ADDRESS to the Inhabitants of the ſaid Pariſh.

By *T. JONES*, CHAPLAIN.

Acquaint now thyſelf with GOD and be at peace. JOB xxii. 21.

LONDON:

Printed for *J. Robinſon*, in *Ludgate-Street*; and ſold by the Bookſellers of *London* and *Weſtminſter*, 1756.

[Price Six-pence.]

TO THE

Pariſhioners of St. Saviour, SOUTHWARK.

My dearly beloved Brethren,

PERMIT me to addreſs myſelf to you in the Bowels of Jeſus Chriſt. Suffer me to recommend the following Sermons to your ſerious and attentive Peruſal. ——They were delivered on the moſt important Occaſion that, perhaps, was ever known, and I am willing to hope, from the numerous Congregation (on the Faſt Day eſpecially) that they have been made uſeful to ſome Souls. As the eternal GOD ſeems to be alarming a guilty World by his tremendous Judgments, it becomes every Miniſter of the Goſpel to improve the awful Opportunity that now preſents itſelf, by inviting Sinners to accept of Mercy at the Hands of our dear Redeemer.

This, I thought, was incumbent on *me*: and for this Reaſon I publiſh from the Preſs what I delivered from the Pulpit, with a ſincere Deſire, that they may be the Means of awakening ſome carnal Minds to an earneſt Sollicitude about Soul-Concerns. GOD often works by the meaneſt Inſtruments, and, I truſt, He will ſpeak even by me: but at

the ſame Time that I deſire to be made more extenſively uſeful to Mankind, I am ſenſible I ought not to forget thoſe, among whom the Providence of GOD has placed me. To you, therefore, in particular, I now addreſs myſelf; for, of you, in particular, I muſt give an Account at GOD's tremendous Bar. Bear with me then, my Brethren, while I call upon you, in the Name of GOD, to attend to the Things which belong unto your eternal Peace. I muſt inform you, that unleſs you have an experimental Acquaintance with the Lord Jeſus in your Souls, good would it have been for you had you never been born. ——This is what I have often inculcated in almoſt all my Diſcourſes; and this, I am not to be informed, has given many of you great Offence. As many of you are prejudiced againſt me, merely for preaching Jeſus Chriſt, and him crucified; it may not be improper to expoſtulate with you on the Subject. Let me deſire you would give a candid and impartial Hearing to what I have to ſay in my Defence: and may the Spirit of GOD remove all Prejudice, and enable you to determine agreeably to the Truth, as it is in Jeſus.

I have thought it my Duty (as a Miniſter of the Church of *England*) to preach no other Doctrine among you than thoſe of that Church. For this Reaſon I was determined, by the Grace of GOD, not to flatter, nor ſuffer you to ſlumber in your carnal Security, but con-

conſtantly ſet before you the Miſery of Man in a State of Nature. I have endeavoured to convince you, that Man is a fallen Creature; that his Nature is depraved and corrupt; that no Works of his own can recommend him to the Love and Favour of GOD; that Man muſt come to GOD *as a Sinner*, and be juſtified by the free Grace of GOD in Jeſus Chriſt, applied to his Soul by Faith only; that he cannot take a ſingle Step in the divine Life without the Almighty Influence, and Aſſiſtance of the bleſſed Spirit of GOD. I have, moreover, informed you, that unleſs you are made ſenſible of your miſerable State by Nature, unleſs you experience the pardoning Love of GOD upon your Souls on this Side the Grave, *i. e.* unleſs you *are born again of the Spirit of God*, nothing *can* ſave you from the Damnation of Hell.

Theſe are the Doctrines I preach; and by theſe Doctrines I have given many of you great Offence: but why? Are they not the Doctrines of the Goſpel? Are they not the Doctrines of the Church of *England?* Too many of our Clergy know they are; and for that Reaſon, in their Diſputes on theſe Points, they very artfully evade every Argument that is produced from her Authority. Several of them oppoſe theſe great and important Truths; the Doctrine of Juſtification by Jeſus Chriſt alone, contradicts their Pride, and they oppoſe with all their Strength what they have ſolemnly engaged in the Preſence of GOD to ſupport and defend: the faithful Miniſters of Jeſus

Chriſt are not affected by what I now ſay, and therefore will not be offended. The others may think as they pleaſe; I have nothing to hope from their Eſteem, and (bleſſed be GOD) I have nothing to fear from their Malice. I muſt therefore aſſert, and am ready to prove, that too many of our Clergy, by their impious Oppoſition to what they (I hope ignorantly) call the NEW DOCTRINE, are the avowed Enemies of the Church of *England*. I pray GOD they may ſee their Danger before it be too late, leſt they find, hereafter, they have been fighting againſt GOD.

I ſpeak not this out of any Diſreſpect to their Perſons: GOD forbid. I am ſorry at my Heart, to find they afford ſo great Occaſion. I would not indeed have mentioned this, had there not been an abſolute Neceſſity for it. Several of the Clergy endeavour to prejudice the Minds of our People againſt receiving the great Truths of the Goſpel. It is therefore abſolutely neceſſary that our People ſhould be exhorted, no longer to truſt ſuch blind Guides. ——— Since theſe Things are ſo, let me adviſe you, my Brethren, to pin your Faith on no Man's Sleeve, but to ſearch the Scriptures, and examine for yourſelves. I do not deſire you to reſt on my Authority, no more than on that of others. I deſire to ſtand or fall by the Oracles of GOD. By this Rule I am ready to be tried; if you will but attend to theſe ſacred Pages with an humble Deſire of Information,

I am

I am ſenſible you *muſt* agree to the Doctrines I advance. Another Favour I would aſk, and it is this; purchaſe the Homilies of our Church: they contain many excellent and Chriſtian Truths, and highly deſerve your ſerious Peruſal. The Doctrines contained in theſe glorious Treatiſes, I, and every Clergyman, have promiſed to preach and defend. To them I refer myſelf, and defy the bittereſt Oppoſer of the Goſpel to produce any Argument from them that can invalidate the Goſpel of Chriſt, which *ſome Men* diſtinguiſh by the Name of a NEW DOCTRINE. But, my Brethren, it is no *new Doctrine*. It is the *old* Doctrine of the Goſpel: it is the Doctrine of the primitive Fathers, and the Doctrine of the Church of *England*, as contained in her Articles, Homilies, and Liturgy. This being the Caſe, I leave you to judge to whom the Charge of Innovation properly belongs. I only deſire a fair and impartial Examination. Be not impoſed on by the Subtilty or the Malice of Men, but aſk them, whether theſe very Doctrines are not the Doctrines of the Church of *England?* Only aſk them the Queſtion, and they muſt be blind indeed (or ſomething worſe) if they deny it. Let me intreat you, my Brethren, to judge for yourſelves. Try every thing by the Rule of GOD's Word. Abide by the Determination of your own Church, and I am content. Do not, however, put the Conſideration of theſe Points from you; for, believe me, my dear Brethren, an Eternity depends upon it. Reſolve

then to look up to GOD for the Aid and Aſſiſtance of his Holy Spirit; beſeech Him to guide you into all Truth. Think me not *your Enemy becauſe I tell you the Truth.* You may be aſſured I would not willingly give you the leaſt Offence. I can ſafely appeal to the great Searcher of Hearts, that my only Aim is to deliver my own Soul, and to deal out a Bleſſing unto you. I hope you will attend to what has been ſaid, and ſee for yourſelves whether theſe Things are ſo.

Nothing but a real Deſire to miniſter to your Salvation has induced me to addreſs you: for GOD knows *my Heart's Deſire for you is, that you may be ſaved, though the more abundantly I love you, the leſs I be loved. Now, Brethren, I commend you to God and to the Word of his Grace* in Jeſus Chriſt our Redeemer. This Grace, I hope, you will be experimentally acquainted with. I hope we ſhall ſhortly meet in thoſe Regions of Bliſs and Glory, where all Contentions ſhall ceaſe, where all Animoſity ſhall vaniſh, and where the Love of Jeſus will be the only Subject of our Praiſe and Admiration. That you may be ſo united to Him here as thus to reign with Him hereafter, is the ſincere and earneſt Endeavour, ſeconded by the fervent and hearty Prayers of,

My dear Brethren,

Your affectionate, tho' unworthy Miniſter,

Feb. 14, 1756.

T. JONES.

A SERMON ON JAMES iv. 9, 10.

Be afflicted, and mourn, and weep: let your Laughter be turned to Mourning, and your Joy to Heavineſs. Humble yourſelves in the Sight of the Lord, and He ſhall lift you up.

THIS is the Advice the Apoſtle gives thoſe to whom he wrote this Epiſtle, in order to deprecate the Judgments of God that were hanging over their Heads. As the Cauſe of all ſignal and national Puniſhments is the Iniquity of Mankind, we are adviſed to humble ourſelves under a juſt Senſe of that Iniquity, that the Anger of the Lord may be turned away from us. He tells us in the firſt Verſe of this Chapter, That Wars and Fightings, as well as all other grievous Calamities, proceed from

thoſe Luſts that war in our Members; and it certainly follows, that if we would be freed from the Effect, we muſt remove the Cauſe: and we are told in the Text, that the only Way to remove both Cauſe and Effect, is to humble ourſelves before GOD, by way of Repentance, for the Cauſe, and by way of Deprecation of the Effect: in Conſequence of this Humiliation we ſhall be lifted up from that deplorable State into which we have fallen, and ſhall be exalted to the Love and Favour of GOD: this is the Subſtance of the Text,—*Be afflicted, and mourn, and weep: let your Laughter be turned to Mourning, and your Joy to Heavineſs. Humble yourſelves in the Sight of the Lord, and He ſhall lift you up.*

In my following Diſcourſe, I propoſe, with the divine Aſſiſtance, to ſhew,

1ſt. The great Reaſon we all have thus to humble ourſelves before Almighty GOD; — *be afflicted, and mourn, and weep.*

2dly. Wherein this Affliction and Humiliation may be ſaid to conſiſt; ——*let your Laughter be turned into Mourning, and your Joy to Heavineſs.*

3dly. The happy Effects of thus turning to GOD; ——*humble yourſelves in the Sight of the Lord, and He ſhall lift you up.* And may the good Spirit of GOD diſpenſe his gracious Influences to every Soul here preſent, and give you the hearing Ear, and the underſtanding Heart, while I am endeavouring to ſhew the great Reaſon we all have thus to humble ourſelves before Almighty God; ——*be afflicted, and mourn, and weep.*

I de-

I deſign this Diſcourſe to prepare myſelf and you, in the beſt Manner I am able, for a ſuitable Obſervance of the approaching Faſt. This, I hope, will induce you to give a candid Hearing to what I have to offer upon the Subject before me.

Under the 1ſt Head, that we may the more eaſily perceive the Reaſon we have to repent and turn to the Lord, we may conſider ourſelves as Members of Society, or as Individuals. And 1ſt, as Members of Society, as Parts of one Whole, and as intereſted and connected in one Frame or Body Politick. If we ſurvey the Infidelity in Principle, and the Diſſoluteneſs in Practice, of the People of this Land, we cannot but own that we have abundant Reaſon to implore the divine Mercy and Forgiveneſs. Our Guilt (as a People) riſes in Proportion to the Bleſſings we receive at the Hand of Heaven. That this Nation has been peculiarly favoured with the Bleſſings of Providence is a real Fact; the Temperature of our Climate, and the Plenty which diſtinguiſh this Iſland, are too notorious to be denied. Add to this that remarkable Inſtance of GOD's Goodneſs in indulging us with ſo great a Plenty of the Goſpel of Chriſt: we enjoy the Chriſtian Religion in its primitive Purity, and can call upon our Redeemer in thoſe Ways we ſee laid down in his holy Word. And this is another very eminent Advantage we of theſe Kingdoms enjoy, while many other Nations are obliged to depend on the Traditions of Men; while they are debarred the Uſe of the Scriptures, or at leaſt have them put into their Hands, mangled and defaced by their crafty deſigning Teachers, it is our Privilege and Happineſs to have free Acceſs to the Fountain of Knowledge, the lively Oracles of GOD, which, by the Grace of his Holy

Spirit, are able to make us wiſe unto Salvation; while our perſecuted Brethren abroad are obliged to retire into Holes and Corners, that they may have an Opportunity of hearing the Word of GOD, and joining in religious Worſhip, we of this Nation are not only permitted the free Uſe and Exerciſe of Religious Duties, but are invited to call upon GOD, and attend upon his holy Worſhip. What would the poor Proteſtants in *France* give for that Liberty and Indulgence we of this Nation are born to?

Again, While they are the Slaves of Tyrants, and the Dupes of arbitrary Power, it is our Happineſs to breathe a freer and a purer Air in the more mild Regions of Liberty and Plenty. Liberty is the Inheritance of the Natives of this Land, and the Government thereof is entirely calculated to preſerve and ſupport, not to undermine and deſtroy it.

From all theſe, and many more Particulars that might be mentioned, we may well conclude, that we are held under the ſtricteſt Ties of Gratitude to Almighty GOD (as a People) for the many ſpiritual Privileges and temporal Bleſſings He has ſhowered down upon our Heads.——Let us now recollect what Return we have made our wiſe and good Benefactor for theſe great and ſignal Advantages we enjoy.

And, Firſt, with regard to the Climate and the Plenty of every Neceſſary our Iſland produces; ſo far from being thankful (you will remember that I am now ſpeaking of ourſelves collectively as a People) ſo far from being thankful for theſe Gifts of Providence, that we are conſtantly murmuring and repining; the Commodities of our own Country are deſpiſed, and nought but what is foreign will (generally ſpeaking) go down. Our own Manu-

Manufactures, and the Artiſts concerned in them, are diſregarded as uſeleſs and inſignificant, while the moſt beggarly Traſh, provided it comes from a foreign Land, is wiſhed for and purchaſed at the deareſt Rate. Our own Artificers (the Staple of *Engliſh* Wealth) are neglected, and a Set of Things introduced in their room, whoſe only Merit conſiſts in rendering it a matter of Difficulty to determine, whether they are Men or Monkeys: this is our Gratitude for the Gifts and Bleſſings of Providence. But as this is an Evil of a moral, at leaſt of a political Nature, it does not come under my Inſpection. I therefore only mention it, and paſs on to thoſe general Inſtances of Ingratitude, whereon it is more immediately my Province to deſcant and enlarge.

What Returns have we made our gracious God for that free Uſe of his holy Word He has indulged us with? We have the lively Oracles of God in our Hands; many Prophets and Kings have deſired to ſee the Things which we ſee, and have not ſeen them, and to hear thoſe Things which we hear, and have not heard them. Now, do we (I mean as a People) prize this ineſtimable Jewel, theſe valuable Records? Do we eſteem this Book of God, as a Pearl of great Price? And do we implore the Spirit of God to remove the Veil from our Hearts, that we may underſtand what we read? I fear (generally ſpeaking) we do not. To what but to a Neglect of God's revealed Will, and a Contempt of the Offers of Grace which are daily made us; to what Cauſes but theſe can we poſſibly aſcribe that general Infidelity which is the Characteriſtick of this Age? The Word of God is treated by Numbers with the greateſt Contempt. That Word of Truth which, when underſtood, is able to make Men wiſe unto Salvation,

Salvation, is looked on by many as an old Wive's Fable. I am far from charging this upon the whole Nation: but that it is the prevailing Cuſtom, with a great Number, is too plain to need a Proof.

Faſhion takes the Lead in high Life more particularly. Our Men of Wit and Spirit ſcorn to be tied down to the ſame Rules with the Mean and Vulgar. They muſt gratify every ſenſual Appetite that riſes in them; and therefore think it the moſt effectual Method to remove the Bible (that Bar to their Pleaſures) by pronouncing it ſpurious, ridiculous, and the Contrivance of Prieſts.

Thus, they reject the Word of GOD againſt themſelves, and go on indulging every filthy Luſt, deſpiſing the Commandments of JEHOVAH, and needing none of his Reproofs.

As this is the Character of many, ſo the practical Part of it will ſuit too many of thoſe who profeſs a mighty Reſpect and Veneration of the Scriptures: for among the Number that join in Confeſſing thoſe Writings to be of divine Inſpiration, how few are there that are really thankful for this precious Gift, and ſhew that Thankfulneſs by a diligent and conſtant Uſe of them? The Generality of us enhance our Guilt by owning the Scriptures to be of divine Authority, when, at the ſame Time, we pay no Regard to the loud and ſolemn Calls to Repentance given us therein; when we deſpiſe that Redeemer of whom they treat, and count his Blood, wherewith alone we can be ſanctified, an unholy or common Thing. We are as diſſolute in our Lives, as indulgent to our Luſts, and as much kept under by their Power, as if there were no Reſtraints for them in the Bible. We are practical Infidels certainly. For,

we

we are as regardleſs of Religion as if there were no Scriptures, as indifferent about eternal Happineſs as if there were neither Heaven nor Hell, and as hardened in Sin as if there were no GOD.——While our foreign Brethren mourn their Loſs of the Fountain of all Knowledge, we ſpurn it from us. We are like the diſobedient *Jews*; we loath the Manna, and are ſurfeited with it; we hew to ourſelves broken Ciſterns; we have a Fountain of living Water to go to, and prefer the Bread of Idleneſs, of Wickedneſs, Debauchery, and Impiety, to that Bread which came down from Heaven.

Again, Are we truly thankful for the glorious Privilege we of this Nation enjoy; I mean the full and free Uſe of our Religion? How do our ſuffering Brethren abroad long for the Opportunities we are ſo happy as to enjoy? How would they flock to hear the Word of eternal Life, and wait, and hang upon the Preacher's Lips? Whereas we (you remember I am not aiming at any particular Perſon, but ſpeaking of ourſelves as a People) are cold and indifferent, lifeleſs and inactive. Many of us neglect aſſembling ourſelves together; and others, when they repair to the Temple of GOD, are ſo remiſs, ſo unconcerned while they are there, as if eternal Salvation were a Matter of Indifference. Others, again, make a Merit of their Attendance, and of their weak Performances; and a great Part reject the Merits of a crucified Saviour with Scorn.

This is but a faint Sketch of the Infidelity and Profaneneſs now prevailing. You will all, I believe, very readily allow, that this Age and Nation are now wicked to a Proverb. Infidelity has tainted

the

the Principles, Vice and Wickedneſs are become the Practice of the Generality of the People of this Land. This then ſurely calls upon us to humble ourſelves before GOD; ſince Practices of this Nature will moſt aſſuredly draw down the divine Vengeance. Nations and Kingdoms, as ſuch, muſt be puniſhed in this World, becauſe hereafter all thoſe Relations and Dependencies, whereby one Member of Society is connected with the reſt, will then ceaſe, and be no more. Rewards or Puniſhments will be diſpenſed hereafter to Men, as Individuals, according as they have embraced or rejected the Goſpel of Jeſus Chriſt. But all Bodies and Societies of Men muſt be puniſhed, conſidered in a collective Capacity, in this World. As this is neceſſary from the Nature of Things, ſo this has been the conſtant Method of GOD's Dealings with Mankind. Whenever a Nation or People have filled up the Meaſure of their Iniquity, GOD fails not to vindicate his injured Honour upon them, and to warn others by their Example. Theſe have been his Dealings with the great Empires and Monarchies we read of in Hiſtory, which are now no more. This was the Method He took with his own peculiar People, and this is what we of this Land have all the Reaſon in the World to expect.

I need make no Scruple to aſſert, that this Nation has well nigh filled up the Meaſure of its Iniquities, and we have all the Reaſon in the World to humble ourſelves before GOD, in order to avert thoſe heavy Judgments our manifold Sins have deſerved. Eſpecially when we recollect we have had Warning given us, and that the Judgments of the great and terrible GOD are now abroad in the Earth.

The

The late dreadful Calamities that have happened to other Lands, call to us in more than the Loudneſs of Thunder, Awake thou ſleeping Land of *Britain*, and call upon thy GOD, that thy whole People periſh not. — And this points out to us another Advantage we enjoy, and another Inſtance of our Ingratitude. The Advantage is GOD's mercifully ſparing us hitherto, while He is chaſtſing the reſt of the Earth. Our Sins cry as loud, perhaps louder, for Vengeance than theirs, who have (many of them) been cut off in the midſt of their Sins. Hitherto GOD has waited to be gracious. We have had ſome ſlight Experience of the Shocks that have been lately diſturbing the whole Globe, but hitherto remain in Safety. Our Ingratitude (as a People) is very evident, ſince we are not (or at leaſt do not ſhew that we are) thankful for the Goodneſs and Forbearance of GOD. How are we affected by the late Earthquakes? Have they awakened any of us? Have they induced us to turn unto GOD? Or are we a whit the more ſerious than before? General Obſervation confirms that we are not. Thoſe who call them Judgments of GOD are ridiculed. Natural Cauſes are ſought out to account for them, though (by the way) no natural Cauſe has nor can be aſſigned for the late unparallelled Shock the whole Globe has felt, except that great natural Cauſe, Sin and Wickedneſs. Sin is the Cauſe of Earthquakes, and therefore we of this Land have great Cauſe to tremble. But the late dreadful Events are almoſt forgotten and out of Mind: the Moſt High hath uttered his Voice, yet none conſidereth nor layeth it to Heart. We are (I mean generally ſpeaking) like a Set of Gentlemen who lately came from *Liſbon*, and who one

would imagine muſt have had the moſt awful Impreſſions made upon their Minds. Theſe Perſons landed at *Falmouth* juſt as the Bell was ringing for Prayers, and it was naturally expected they would have embraced the firſt Opportunity of returning Thanks to GOD for their late happy Eſcape: but inſtead of this, they went to a Tavern, ſent for Whores, and a couple of Fidlers, and ſpent their Night in Riot and Debauchery. This I had from undoubted Authority.

We ſee by this how little theſe Men were affected by the Hand of God, which was ſo lately upon them. As little affected are we. Few (if any) Awakenings have been heard of among us in Conſequence of it: we are quite hardened in Sin, even to a Degree of Stupidity. Publick Diverſions, thoſe Inſtruments in the Devil's Hand, where no real Diſciple of Jeſus Chriſt will dare be preſent; thoſe Places are conſtantly frequented, and the Worſhip of GOD ſlighted and neglected; and *ſhall I not viſit for theſe Things, ſaith the* LORD? As we are unmoved at what has befallen others, we have all the Reaſon in the World to believe that our Deſtruction lingereth not, but that ſome heavy Puniſhment hangs over our Heads. In what Way or Manner GOD may be pleaſed to chaſtiſe this guilty Land, He only knows.

If we are not ſwallowed up by an Earthquake, (and why may not the Earth open her Mouth this moment upon us? It is no more than what has happened to others) I ſay, if we are not ſwallowed up, *&c.* yet we may remember the Lord's Hand is not ſhortened; that He has various Judgments whereby to execute his Vengeance upon a guilty Land.

Land. We are in all Probability on the Eve of the bloodieſt War that *England* ever knew! Who knows but we may fall by the Sword? that the Winds and the Waves may be made to fight againſt us, and we be delivered up into the Hands of our Popiſh Enemies? And in ſuch a Caſe the Conſequences are well known. However, in what Manner ſoever the Lord ſhall be pleaſed to avenge himſelf upon us, ſome Puniſhment we have the greateſt Reaſon to expect. Certainly then it will highly become us to humble ourſelves before GOD, to confeſs our Sins and Provocations againſt Him, and to implore his Mercy for his dear Son's Sake, Jeſus Chriſt our Lord. As it is thus neceſſary for us to deprecate the divine Diſpleaſure (as a People) it is equally ſo as we are Individuals. Every one of us, in our private Capacity, has abundant Reaſon to humble himſelf before God; for beſides thoſe heavy Judgments, which now ſurround us, beſides the many Tokens of GOD's Diſpleaſure which are now abroad in the Earth, there is one Judgment-Seat where we muſt all appear; and unleſs we are reconciled to GOD by Faith in Jeſus Chriſt, while we live, nothing can ſave us from everlaſting Deſtruction.

This is certain; and therefore every Soul here preſent that has never ſeen its Corruption by Nature, its Enmity to GOD, and its State of Pollution, and Guilt; every Soul that is not brought home to GOD by the Blood of Chriſt, is in Danger of eternal Deſtruction. And ſurely every one that is in Danger of eternal Miſery has abundant Reaſon to humble himſelf before GOD, and implore his Mercy.

I ſhall not enlarge on this Subject at preſent, becauſe a convenient Opportunity will be afforded me on the Faſt-Day. I would only obſerve at preſent, that the beſt of us muſt own ourſelves to be vile and miſerable Sinners; that we are under the Power of Sin, and are held Captives by our Luſts and evil Inclinations. Therefore, whoever thou art, O Man, whoever thou art, O Woman, that art in thy natural State (Conſcience do thine Office while I am ſpeaking, and convince the Sinner of his Vileneſs and Wretchedneſs) whoever thou art, that art not prepared if GOD ſhould call thee this moment, humble thyſelf before Him, and beg Him to be reconciled unto thee for the Sake of thy bleſſed Redeemer. Indeed thou haſt abundant Reaſon. For while thou art in a State of Nature, thou art in a State of Enmity againſt GOD; and how dreadful muſt his Situation be who has the eternal JEHOVAH for his Foe?

I hope, by this Time, I have convinced you what abundant Reaſon we all have thus to humble ourſelves before GOD;——*be afflicted, and mourn, and weep.*

I am to ſhew in the ſecond Place, wherein this Humiliation conſiſts: —— *let your Laughter be turned to Heavineſs, and your Joy to Mourning.*

Now, this Humiliation conſiſts in a real and unfeigned Sorrow for our Sins and Offences, and in earneſt Prayer and Supplication to GOD for Mercy: if we are really convinced of our Miſery by Nature, if we are really ſenſible how groſsly we have offended our holy GOD by actual Tranſgreſſion, we ſhall be afflicted for ſo doing: we ſhall mourn over our unhappy State, we ſhall weep before Him and entreat his Forgiveneſs. This Humility

mility conſiſts in real Self-Abaſement: in being diveſted of every proud Thought, and every arrogant Conceit of ourſelves: in laying low before the Throne of GOD, owning our Vileneſs, acknowledging ourſelves to be leſs than the leaſt of all his Mercies. If we are truly humbled, we ſhall not reſt till Peace is ſpoken to us from GOD: we ſhall be alarmed at our Danger, and groan earneſtly for Deliverance.——*Our Laughter will be turned into Mourning*; all that profane Wit and Ridicule of holy Things we before allowed ourſelves in, will now cut us to the Heart. And we ſhall mourn over our Ingratitude and Rebellion to our bleſſed Redeemer: all that Mirth and Gaiety we before delighted in, will now appear flat and inſipid; none but the crucified Jeſus can now ſpeak Comfort to us, and the Language of our Souls will be,

None but Chriſt to me be given,
None but Chriſt in Earth or Heaven.

The Faſt which the Lord will chuſe, is a real Sorrow of the Heart, expreſſing itſelf in the outward Acts of Mortification and Self-denial: and, indeed, that Soul that is in Anguiſh for Sin, will naturally mortify the Body, and bring it into Subjection.

Again, true Sorrow for Sin will be attended with a Deſire, at leaſt, to forſake it, if we fall, it will be really grievous, and Matter of Affliction to us.———It is not outward Form and Ceremony; it is not praying with our Lips will reconcile us to GOD, unleſs our Hearts accompany our Tongues, and cry for Mercy. You then who purpoſe to to obſerve the approaching Faſt, will do well to remember, that your bare Preſence here will be of no

no avail. Your joining in the outward Form, and making a mere Shew of Humility, will only increaſe your Guilt, unleſs ye deſire your Hearts ſhould be afflicted. Beg of God to prepare you to humble yourſelves before Him, by ſetting home his Law on your Conſciences, by convincing you of your Sinfulneſs and Danger, and by giving you a true Humility and Sorrow of Heart: *then ſhall ye cry, and the Lord ſhall anſwer: then ſhall ye call unto Him, and He will ſay, Behold, here I am.* And this brings us in the laſt Place to conſider, the happy Effects of thus turning to God :— *humble yourſelves in the Sight of the Lord, and He ſhall lift you up.*

Humility is the Gate of Honour: whoſoever humbleth himſelf ſhall be exalted. He that is convinced of his own Weakneſs and Inability, and cries to the Lord Jeſus for Mercy, ſhall certainly find Acceptance: he is thus wounded in order to be healed: the Lord delighteth to ſave the humble Soul, and to relieve thoſe that are of a contrite Heart: thoſe that are humbled under a Senſe of Sin, the Lord will lift up to Grace here, and Glory hereafter. Beg of God, my Brethren, to give you a true and hearty Repentance. Beſeech Him to prepare your Hearts againſt the approaching Solemnity, and I can promiſe you, in my Maſter's Name, that if you are really afflicted, and call upon Him from the Bottom of your Hearts, ye *ſhall* find Reſt and Peace unto your Souls. Beſeech Him at the ſame Time to enlarge your Hearts and Affections, that ye may remember your Countrymen as well as yourſelves: and beg of Him to be merciful, and ſpare this guilty Land. I invite you in the Name of God to humble yourſelves: —— *be afflicted, and mourn, and weep*, &c.

I ſhall make no farther Application; but ſhall reſerve it to the Day itſelf. I only inform you that I intend, GOD willing, to preach here twice on the approaching Faſt: many Servants, and others, cannot attend in the Beginning of the Day: they will therefore have an Opportunity of attending in the Afternoon: and I hope you will ſend your Servants and Dependents, that they may join in this Act of Humiliation: all Orders and Degrees of Men are threatened by the late dreadful Calamities; therefore all Orders and Degrees of Men ought to humble themſelves before GOD. As the Judgments around us have been very extraordinary, I hope our Humiliation will be extraordinary likewiſe.

May GOD prepare us all according to the Preparation of the Sanctuary, and may it prove ſuch a Faſt as He hath choſen.

A SER-

A SERMON ON MATTHEW V. 25, 26.

Agree with thine Adverſary quickly, whiles thou art in the Way with him, leſt at any Time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon. Verily I ſay unto thee, Thou ſhalt by no Means come out thence, till thou haſt paid the uttermoſt Farthing.

I Hope, my Brethren, wehave all offered up our Prayers to GOD with Earneſtneſs and Sincerity; and that we have deſired, at leaſt, to humble ourſelves before Him. I truſt many a fervent Ejaculation has reached the Throne of Grace. I truſt there have been many wreſtling *Jacobs* to-day, GOD grant they may prove prevailing *Iſraels!* As you have addreſſed your Redeemer in Prayer, I hope you are diſpoſed to

to give a candid and diligent Attention to what I have to offer from thoſe Words of His I have juſt now read to you. They are part of the moſt divine Sermon that was ever delivered: they were ſpoken by the greateſt Preacher that ever appeared on Earth: they are the Words of our bleſſed Redeemer Himſelf; which, when rightly underſtood, He has elſewhere told us, *are Spirit and Life.* GOD grant they may be Spirit and Life both to you and me.

In this Sermon He opens and explains the Spirituality of the Law; aſſures us that a juſt GOD will by no means accept of a partial Obedience, and that nothing ſhort of a perfect Service will be pleaſing to a perfect GOD.

If we attend to the Strictneſs and Spirituality of the Law (as explained by our Lord) we cannot but ſee how groſsly we have violated it; and that no Man living (the Man Chriſt Jeſus excepted) was ever able to perform it; for, according to this Explanation, the Moſt High GOD *requireth Truth in the inward Parts:* his Law extends to our inmoſt Thoughts, and juſtly condemns the leaſt Irregularity of them. This being the Caſe, we cannot but own the Neceſſity of our being cloathed with a better Righteouſneſs than our own, if ever we would be Partakers of the Kingdom of Heaven. To induce us to apply for this Royal Robe is our Lord's Deſign in the Words of the Text: for after having proved us all guilty before GOD (which He has done, by giving us the ſpiritual Meaning of it, and propoſing it with ſuch Rigour, and requiring an Obſervance of it to ſuch aDegree of Exactneſs, as I am ſure no Man ever arrived at:) I ſay, having proved us all guilty before GOD of a Violation of his Law, He

then adviſes us what we are to do, in the Words of the Text, *Agree with thine Adverſary quickly, whiles thou art in the Way with him, leſt at any Time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon. Verily I ſay unto thee, Thou ſhalt by no Means come out thence, till thou haſt paid the uttermoſt Farthing.*

In diſcourſing farther on which Words, I propoſe (God willing) to obſerve the following Method.

1ſt. I ſhall endeavour to ſhew you who is meant by the *Adverſary* here ſpoken of:—*agree with thine Adverſary.*

2dly. In what Manner, and at what Time, we are to agree with Him:—— *agree with thine Adverſary* quickly, *whiles thou art in the Way with Him.*

3dly. Who is meant by the Judge: ——— *leſt at any Time the Adverſary deliver thee to the Judge.* And

4thly. I ſhall inform you who the Officer is, here ſpoken of, and the Conſequence of being given into his Power: —— *and the Judge deliver thee to the Officer, and thou be caſt into Priſon. Verily I ſay unto thee, Thou ſhalt by no Means come out thence, till thou haſt paid the uttermoſt Farthing.*

Each of which I ſhall endeavour to apply as I go along: and may the good Spirit of God breathe into

into all our Souls the true Breath of Life, and enable you to look up to Him for a Bleſſing, while I endeavour, in the firſt Place, to ſhew you who is meant by the *Adverſary* here ſpoken of: ——*agree with thine Adverſary.*

Now, this Adverſary is the eternal God. Every Man, by Nature, is an Enemy to Him. We read in Scripture, that *God is of purer Eyes than to behold Evil*; that *no Evil dwells with Him*; and that *without Holineſs no Man ſhall ſee Him.* Now we are evil from the Womb, God Himſelf hath declared, that *the Thoughts of Man's Heart are only Evil continually.* The ſacred Writings inform us, that *we are all gone out of the Way*; that *we are altogether become abominable*; that *there is none righteous, no not one:* conſequently without agreeing with this Adverſary, we ſhall never enjoy his heavenly Bliſs. We brought this Enmity to God into the World with us; for *we are all, by Nature, born in Sin*; our Natures are corrupted, and we have no Power of ourſelves to ſerve and pleaſe God. As the Scriptures aſſure us of this, our Hearts (if we examine them) will convince us of it. We may have indeed ſome ſpecious Qualities in our Diſpoſitions that may appear amiable in the Eyes of Men, like ourſelves, but in the Sight of infinite Purity, we ſink into nothing, and are corrupt before Him. Every one of us is in this Situation by Nature, and nothing but an Almighty Arm can raiſe us out of it. The firſt Man indeed was created in the Image of God; but that Image was defaced by his Fall: in the Day he eat of the forbidden Fruit he died to God; he died to the divine Life; he died to all ſpiritual Grace and Power. This ſpiritual Death he entailed on his Poſterity. We partake of his evil

Nature, and are dead to God. We have no natural Ability to turn to him: *we are all by Nature the Children of Wrath: we are dead in Treſpaſſes and Sins.* To what but original Corruption can we poſſibly aſcribe that Coldneſs and Inattention to ſpiritual Things, that Averſion to God and Goodneſs, which every one of us muſt perceive to be more or leſs in all our Hearts? Hence the diſeaſed Perſons we read of in the Goſpel are Emblems of the ſpiritual Maladies of our Souls. In the Man that was born blind, we have an Image of our ſpiritual Blindneſs by Nature: the Eyes of our Minds are ſhut againſt the Light of the Goſpel: the Situation of ſuch is repreſented by the Apoſtle as that of Men *having the Underſtanding darkened:* the Leper full of Spots and Blemiſhes was an exact Picture of the Leproſy of Sin, with which our Souls by Nature are infected, and all their bodily Defects are ſo many Images of our Depravity and Corruption.

Now, againſt all this Sin and Pollution, the eternal God is a declared Enemy: it cannot conſiſt with the Purity of the divine Eſſence to have any Communion with Perſons in this State; but in this State is every Man by Nature, and therefore to every Man, by Nature, *God out of Chriſt is a conſuming Fire.* As we are Enemies to God by our natural Defilement, we have alſo made Him our Adverſary by actual Tranſgreſſion. We have been ungrateful to this our beſt Benefactor; *we provoke Him every Day; we have committed Iniquity with Greedineſs, and have ruſhed into Sin, like the Horſe into the Battle:* the bold Defiance of his Laws, the open Breach of his Commands, the Contempt of his Goſpel, the profaning his holy Name, in ſhort, the many Acts of Impiety,

piety, Intemperance, Laſciviouſneſs, and Injuſtice, now prevailing, loudly proclaim this awful Truth; and although ſome Perſons may have been preſerved from enormous and grievous Sins, yet we have all of us the Seeds of them in our Hearts; and nothing but the divine Interpoſition prevents their ſprouting into Action. A Senſe of this made an exemplary Chriſtian* ſay (when he heard of a Criminal who was carrying to Execution for ſome flagrant Act) "There goes my wicked Self. I have the ſame Root of Bitterneſs in my deceitful Heart; and it has been owing to the reſtraining Grace of GOD alone, that I have been preſerved from falling into the ſame Sin." But in many Things the beſt of us offend often; nor, till our Natures are renewed by the Spirit of GOD, can it poſſibly be otherwiſe! While the Fountain is defiled, the Streams that flow from it cannot be clear and untainted.

Some think that GOD is not their Adverſary, becauſe they perform ſome outward Ceremonies; but alas, all outward Duties, unleſs they proceed from an inward Principle of Love to GOD, are only ſo many *ſplendida Peccata* (as St. *Auſtin* terms them) glittering Vices, which can never abide the Teſt of infinite Juſtice. Men may ſkin over the Wound Sin has made in their Souls, by theſe outward Duties, but the Blood of Chriſt alone, applied by Faith, can effectually heal it.

Such as imagine GOD is not their Adverſary becauſe they pay a Regard to certain moral Duties, and perform ſome religious Ceremonies; I would aſk, do you render an entire Obedience to the Law of GOD? The Law of GOD is holy, juſt, and good; and He requires an exact Conformity

* The holy Martyr *Bradford*.

formity to it, in Thought, Word, and Deed. A perfect GOD will have a perfect Service: this you muſt allow; the Thing ſpeaks for itſelf. If you have done this indeed, GOD is not your Adverſary; you have no Need of a Redeemer. But if you have deviated ever ſo little from the Path of GOD's Commandments (even in Thought) your Works will profit you nothing; and then every one of us are become guilty before GOD.

Thus the Apoſtle argues; *I had not known Sin but by the Law:* before his Converſion he thought himſelf a very good Man; becauſe he was ſtrict in the Obſervance of the outward Part of it, and little thought he was a loſt Sinner. But when he ſaw the ſpiritual Meaning of the Law; when he perceived, that nothing ſhort of an univerſal Obedience to it would be admitted by infinite Juſtice; he then ſaw he had by no Means performed it: he then knew Sin reigned in his Members.

Again, he ſaith, *When the Commandment came, Sin revived, and I died*; when I perceived how rigorous the Commandment was, the Conſciouſneſs of Sin revived in my Soul, and I found myſelf to be dead in Treſpaſſes and Sins; and in this ſpiritual Deadneſs he muſt have remained, had not the Lord Jeſus proclaimed a Pardon to his Soul.

The Subſtance of the firſt Head then is this: the eternal GOD is made our Adverſary by original Sin and actual Tranſgreſſion. Every Man by Nature is at Enmity with GOD. I would therefore aſk every Soul in this Congregation (and may the eternal GOD enable you to anſwer aright) Are you in a State of Nature, or are you not? Have you felt the Weight of Sin; and are you ſincerely deſirous to be freed from it by the Blood of Jeſus Chriſt?

Chriſt? If ſo, the Spirit of GOD is at work upon your Hearts: the Lord is bringing you out of your natural Darkneſs into his marvellous Light. If not, if you have never ſeen the Evil of Sin, if you have never mourned over the Corruption of your Hearts; but on the contrary are thoughtleſs of Eternity, indifferent about Salvation, and unconcerned about your Souls, you are in a State of Nature: nay, though you may perform the outward Duties of Religion, and appear very exemplary in the Sight of Men; yet if your Hearts are unrenewed by the Spirit of GOD, you are ſtill in a State of Nature; you are no better than painted Sepulchres, which appear beautiful outward, but within are full of Corruption and Uncleanneſs. Your inward Man is corrupted, and defiled with Sin, however ſpecious your outward Deportment may be. Hear this, ye natural Men, and tremble; for, whoever you are, the eternal GOD is your Adverſary. Think, my Brethren, how powerful an Enemy you have to deal with: no Wealth can bribe, no Subtilty can deceive, no Strength can overcome Him. Remember, while you are at Enmity with GOD, that all Nature is at Enmity with you: you are under the Curſe of GOD: your Wealth is often a Curſe, ſince it is too frequently the Means of hardening you in your Sins, and drawing you off from GOD: and unleſs you are reconciled to Him, the ſoreſt of his Vengeance will light upon you: and if He ſhould be pleaſed to make bare his Arm upon this guilty Land (as He has done on other Countries) to whom, to whom, my Brethren, can you apply for Shelter? What muſt be your Grief? How great your Horror of Soul when you recollect, that theſe Judgments are the Inſtruments of that Being whom you

you have wantonly made your Foe? That they are ſent to hurry you into the Regions of Deſpair?

I fear too manyof you, my Brethren, however you may flatter yourſelves, I fear too many of you are in this dreadful Situation, *viz.* in a State of Enmity with the Lord of Hoſts. Good GOD, how can you be eaſy! How can you enjoy one Moment's Peace, while this tremendous Being is unappeaſed? How can you venture to cloſe your Eyes to Sleep, when you know not but you may open them in everlaſting Burnings? My dear, unhappy Brethren, you are under the Curſe of Almighty GOD, and can you then be ſafe? Can you evade his Anger? Can you reſiſt Omnipotence? O no; the Nations of the World, compared to Him, are no more than *a Drop of the Bucket.* This may be an unpleaſing Truth, but Truth it is; and unleſs your Hearts are renewed by GOD's Holy Spirit (if GOD be true) He is to you a conſuming Fire.

Be not offended, my Brethren, becauſe I tell you the Truth: what would you think of that Centinel, who ſhould neglect to give Notice of the Enemy's Approach? The ſevereſt Puniſhment would be his Due; and the ſame ſhould I deſerve, if I neglected to tell you of your Danger; eſpecially on ſuch a Day as this, which is ſet apart for a Day of ſolemn Humiliation: and what Means ſo likely to cauſe you to humble yourſelves before GOD, as by convincing you of the Danger you are in? What Seaſon ſo proper as the preſent, when we have all the Reaſon in the World to expect ſome ſignal Inſtances of the divine Diſpleaſure? However, all I can ſay is but a dead Letter, unleſs the Spirit of GOD be pleaſed to animate it, and carry it home

Home to your Hearts. May He therefore open the Eyes of your Minds, that you may ſee your Danger. May He diſpoſe your Hearts to apply to the Means of Reconciliation with your Almighty Foe, while I endeavour, in the ſecond place, to ſhew in what Manner, and at what Time, we are to agree with Him: *Agree with thine Adverſary quickly whiles thou art in the way with Him.*

Now ſome People think of agreeing with this Adverſary by the Practice of Morality; which, however uſeful and amiable, in its proper Place, can by no means anſwer the End deſigned; for, as I obſerved before, as long as the Heart is a polluted Fountain, the Streams that flow from it muſt neceſſarily be impure alſo. If we believe the Scriptures, there is only one method of Reconciliation with GOD: *There is no Name under Heaven given among Men whereby we can be ſaved, but only the Name of our Lord Jeſus Chriſt.* Repentance, and Faith in our Lord Jeſus Chriſt, are the Means of the Sinner's Reconciliation with GOD. By bidding us agree with our Adverſary then, our Lord exhorts us to repent of our Sins, and to believe in Him. By Nature we are ſinful and polluted, and have made the Eternal GOD our Adverſary; and this is the Method the Spirit of GOD obſerves in reconciling the Sinner to this Adverſary. He firſt convinces him of Sin, by the Preaching of the Word, or ſome other Way that his infinite Wiſdom is pleaſed to direct: The Sinner is by theſe Means awakened from the Lethargy in which he had been ſo long lull'd; he ſees his Wretchedneſs, he mourns over his Guilt, and *cries mightily unto God for Pardon and Deliverance*; he now ſees his utter Inability to help himſelf, and deſires to rely on the Merits of the Lord Jeſus Chriſt alone. He is thus wounded, in order that he may be healed. The ſame good Spirit, that has awakened him to a Senſe of his

Danger, enable him to ſee *his Help laid on one willing and mighty to ſave.* He is led to the Throne of Jeſus, where he finds Reſt and Peace ſpoken unto his Soul. He has the comfortable Senſe that his Sins are pardoned, witneſſed to his Soul, by the Spirit of GOD. *The Spirit itſelf beareth Witneſs with his Spirit, that he is the Child of GOD.*

You, then, who deſire to be reconciled, or to agree with your Adverſary, have a Way opened for you. You, indeed, have forfeited all Title to the Favour of God, by the Violation of his Law; but the bleſſed Jeſus has made full Satisfaction to his Father's Wrath. He has obeyed the Law of GOD in every the moſt minute Particular; and, by Virtue of his perfect Obedience, ſhall you be accepted. I now invite you to agree with your Adverſary, by turning from Sin, and believing in the Name of Jeſus Chriſt, be humbled under a Senſe of your own Unworthineſs, and look up by Faith, to the Lord Jeſus Chriſt; or rather beg of GOD to give you his Holy Spirit, that you may be made acquainted with your own Hearts, and deſire to be experimentally acquainted with the Lord Jeſus Chriſt by Faith. It is not enough that ye look on Him as a Redeemer in general, unleſs ye can know Him to be indeed *your* Saviour; that He died to expiate *your* Sins, and to bring Pardon and Peace to *your* Souls. But this is the Gift of GOD. It is not in Man to turn himſelf to GOD. Implore, then, his Holy Spirit to lead you into all Truth, that ye may know what the Will of the Lord is. If you turn to GOD with your whole Hearts, you ſhall be juſtified from all your Sins by Faith, which is in Him. His Death ſhall be thy Sacrifice, O Sinner, and his Obedience ſhall be thy Righteouſneſs. Thou ſhalt be looked on as perfect in Chriſt thine Head. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved. If you aſk how ye ſhall be able to know when you have true ſaving Faith in your Redeemer, I anſwer, your

Faith is then genuine when it enables you to ſee your Sins pardoned; and is withal a vital Principle of Holineſs, within you, reforming your Life, and teaching you to practiſe the Duties of the Goſpel. Defer not then, O Sinner! this important Work: ſet about it To-day; for the Night cometh wherein no Man can work.—And this leads us to examine at what Time we are to agree with our Adverſary: *Agree with thine Adverſary* quickly, *whiles thou art in the way with Him.* There is no Time to be loſt; this Moment you can hardly call your own; let me exhort you therefore, quickly to be reconciled to your offended GOD. Sinner, whoever thou art, (and by the Term Sinner I mean all thoſe that have experienced Nothing of the Grace of God upon their Hearts) Sinner, whoever thou art, the Almighty GOD is thine Adverſary. *Agree with Him therefore quickly*: loſe no Time, but embrace the Opportunity *whiles thou art in the way with Him.* Now thou art in the way with Him, becauſe thou art on this Side Eternity: Now is thy Time to call on Him. Thou haſt ſeen Numbers fall beſide thee, but as yet thou art ſpared. Remember a few Days will put a Period to thy Life; and then thou art fixed for ever. When once the Curtain of Life ſhall be dropped, then thy Doom will be unalterably fixed. Now Mercy may be had: now the Lord Jeſus Chriſt waits to be gracious unto thee; He invites thee to be reconciled unto Him here, that thou may'ſt reign with Him for ever. When thou comeſt to lie on thy Death-bed, thou wilt ſee the Truth of what I am advancing; but then, perhaps, it may be too late. Behold, now is the accepted Time; now is the Day of Salvation. Again,—Thou art at preſent in the Way with GOD in the Courſe of his Judgments; Thouſands have fallen Victims to his Wrath, but thou art ſpared. But how knoweſt thou, O Man! but his Judgments are haſtening towards *thee*? And art thou ready,

ſuppoſing God ſhould call upon thee by ſome alarming Judgment? If thou art not, reſolve to give no Sleep to thine Eyes, nor ſuffer the Temples of thy Head to take any Reſt, 'till thou haſt made a Friend of this incenſed God. I hope it is with this Deſire we are all aſſembled here this Day! O wreſtle with Him then, by Prayer, intreat him to caſt thy Sins behind his Back, and to waſh thy polluted Soul in the Blood of Jeſus. The Inhabitants of *Liſbon* as little expected their Ruin and Deſolation, and were as little prepared for it as thou art; and yet, ſecure and unconcerned as they were, the Lord of Hoſts made bare His Arm upon them, and brought upon them ſwift Deſtruction. Nor indulge any uncharitable Reflection, upon that unhappy People: Think not their Sins greater than thine; (they had not the Word of GOD as you have) but remember the Words of our Redeemer in this Day's Goſpel, *except ye repent ye ſhall all likewiſe periſh.* Inſult not over their Misfortunes, but be wiſe by their Example. Remember their Diſtreſs might have been, and may ſoon be yours. Be not therefore high minded but fear, leſt the ſame GOD that ſpared not them, ſpare not thee. Perhaps the approaching War may prove our Deſolation: Who knows but GOD (unleſs we ſincerely turn to him) may ſuffer our Popiſh Enemies to triumph over us? Then we ſhall know the Bleſſing of the Proteſtant Religion, by the Want of it: then we may learn to prize that Word of GOD, we now deſpiſe, when we ſhall be debarred the Uſe of it. Again, thou art in the way with thine Adverſary, O Sinner, at this preſent Time: Thou art in the way with him in his Word. The Eternal Lord of Angels and Men is now in the Midſt of this Congregation; He now ſees the inmoſt Thoughts of every Heart before Him: He ſees whether you have offered up your Prayers unto Him with Sincerity or not. He ſees whether ye faſt for Strife and Debate, whether ye are only formal in devotional Duties, or

whether your Hearts are truly humbled. The great God of Heaven and Earth ſees whether you are attending on his Word with an humble Deſire of Information, or whether you are ſecretly oppoſing and rejecting it. Be humbled then, my Brethren, in the Preſence of that Being, *before whom the Angels are not pure in his Sight.* This God is now inviting you, by me, to turn, and live: The Lord Jeſus Chriſt invites you, by the Worm that now addreſſes you, to come unto Him, that you may have Life. The dying Jeſus calls to you from his Croſs, not to make his Wounds wider by your Ingratitude and Impiety. Sinner, what art thou doing? thruſt not thy unhallowed Hands into his precious Side: He has ſuffered enough already. See the purple Gore ſtreaming from his Side, but do not trample upon it, do not join the Chief Prieſts in deriding Him, but be reconcil'd unto Him: pity thine agonizing bleeding God: hear him calling unto you, *Is it nothing unto you, all ye that paſs by? behold, and ſee if there be any Sorrow like unto my Sorrow.* Now this Saviour waits to be gracious; He pities thee, O Sinner; He feels more for thee than for Himſelf; He wants to embrace thee: return then, whoever thou art, that haſt been ungrateful to Him; ſerve his Enemies no longer: I challenge thee for my God, my bleſſed Maſter wants to cleanſe thy polluted Soul, and to cloath thee with the Robe of his own Righteouſneſs. I have ſpoken to your Ears, may the Lord Jeſus Chriſt ſpeak unto all your Hearts; for unleſs ye obey the Call of Mercy now, ye muſt expect to hear the Voice of Judgment hereafter; for unleſs thou agreeſt with thine Adverſary, my Brother, thou wilt be aſſigned over to a juſt Judge.— And this brings me to ſhew in the third Place, who is meant by the Judge, *leſt at any Time the Adverſary deliver thee to the Judge.* This Judge is the Lord Jeſus Chriſt Himſelf; He is appointed to be the Judge of Quick and Dead. *God hath appointed a Day in the which He will judge the World by that Man whom He hath ordained, the Man Chriſt Jeſus.* Before his Tribunal we muſt all appear: the Father hath com-

mitted all Judgment to the Son. That ſame Jeſus who came into the World, attended by a few poor Fiſhermen, will then appear with Legions of Angels, and Archangels, and all the celeſtial Hoſts. He who had not where to lay his Head, will then have the Kingdom of Heaven at his Diſpoſal, to give to whomſoever He will. He who came meek and lowly into *Jeruſalem*, riding on an Aſs, will, then, appear in tremendous Majeſty, riding on the Clouds of Heaven. His Crown of Thorns will be exchanged for a Crown of Glory; and He will diſplay all the Majeſty and Fullneſs of the Godhead. That Redeemer thou now rejecteſt with Scorn, will then, O Sinner, be thine angry Judge. Be not, therefore, ſecure and eaſy; for although thou may'ſt eſcape a temporal Puniſhment, die thou muſt: die thou muſt, and appear at the Judgment Seat of Chriſt: Then every Thought of thine Heart will be diſcloſed; all the Pains thou haſt taken to hide thy Wickedneſs and Deceit from Man, will then be too ſlender a Covering. Offended Juſtice will then throw it open, and thou ſhalt be expoſed and confounded before Men and Angels. Now thou art invited to come to Jeſus Chriſt as a merciful Saviour; but if thou wilt not hear, if thou art reſolved to harden thy Heart, remember God will moſt aſſuredly bring thee to Judgment. Thy Redeemer then may juſtly ſay, Ungrateful Wretch, what canſt thou plead in Excuſe for thyſelf? Thou haſt crucified me afreſh; thou haſt acted my Sufferings over again; thou haſt refuſed the Offer of Mercy; now thou haſt nothing to expect but the fiery Indignation of GOD; now thou ſhalt find the Wrath of an Almighty GOD not ſo trifling as thou haſt thought it. Then will that ſame Jeſus, who now pleads with his Father for Mercy for returning Sinners, then will He plead for Juſtice to his Adverſaries: then will he deliver them to a moſt cruel Officer.——This leads us to conſider in the laſt place, who the Officer is, that is here ſpoken of, and the Conſequence of being delivered into his Power:—*and the*

Judge deliver thee to the Officer, and thou be caſt into Priſon. Verily I ſay unto thee, Thou ſhalt by no Means come out thence, till thou haſt paid the uttermoſt Farthing. This Officer is the Devil, the grand Enemy of Souls; with whom hardened and impenitent Sinners ſhall be tormented for ever. He will be the Miniſter of GOD's eternal Vengeance. At the awful Tribunal of Chriſt, all thoſe whoſe Names ſhall not be found written in the Book of Life, will then be delivered to this infernal Officer, who will caſt them out into the Priſon of Death and Hell: *Verily I ſay unto thee* (ſaith our Redeemer) *thou ſhalt by no Means come out thence till thou haſt paid* the uttermoſt Farthing; that is never. The Sinner ſhall never be freed from the Torments of Hell till he has ſatisfied the whole Law of GOD in every Particular, which will be impoſſible. If it cannot be done here. Hell is a very improper Place to begin it in. The Torments of the damned in Hell will laſt as long as Eternity itſelf. Some People indeed will not believe the Eternity of Hell-Torments; but then they muſt not believe the Bible: if GOD be true, Hell-Torments will endure for ever: *Go ye curſed into Everlaſting Fire*, ſaith our Saviour, *where the Worm dieth not, and the Fire is not quenched.* I allow it is the Intereſt of many to diſbelieve this Truth; but they ought to remember, that the Decrees of GOD are not to be altered as their Fancies ſhall ſuggeſt. Men will not believe this, becauſe they cannot reconcile it to themſelves. I would aſk them, how they can reconcile any one of the Attributes of GOD? They may remember, that "a GOD all Mercy, is a GOD unjuſt." But ſuppoſing they may not be miſtaken, that the Torments of the damned may have an End; act they not very abſurdly in hazarding their Souls upon this Iſſue, becauſe there is a bare Poſſibility that their Torments may have an End after an Hundred thouſand Years? Do not imagine, my Brethren, that it is in your Power to alter the Decrees of GOD: He has denounced Eternal Torments againſt all impenitent Sinners.—Let this then prevail with you to make the Lord Jeſus Chriſt your Friend; for although you

may eſcape here, yet if you die in your preſent State, Eternal Vengeance will be ſure to overtake you: therefore, if you would avoid the horrid Company of the damned in Hell; if you would avoid the Company of the Devil and his Angels; if you would not be blaſpheming the Name of Jeſus with the infernal Crew; if you would not be baniſhed the Preſence of GOD, and be tormented for ever in Seas of liquid Fire: come humbly to the Lord Jeſus Chriſt, and entreat him to be merciful unto you.—The Sum of what has been ſaid is this, the eternal GOD is an Adverſary to every Man in a State of Nature; and every Man that is *not born again of the Spirit of God*, is in a State of Nature; conſequently in a State of Enmity with GOD. To this Adverſary it is every Man's Intereſt to be reconciled, as he would avoid eternal Miſery. The only Way to be thus reconciled, is to turn from Sin, and be united to the Lord Jeſus Chriſt by Faith. This is the Work of the Spirit of GOD, whoſe Aſſiſtance I would entreat you to implore. Let me beſeech you to call on the Lord Jeſus *while he may be found:* for depend upon it, *if you refuſe and rebel*, and die without the Knowledge of Jeſus Chriſt in your Hearts, nothing can ſave you from the Damnation of Hell. — At the Day of Judgment GOD will not pity you, Jeſus will not ſpare you, Hell and Satan will have full Dominion over you. This is what you muſt expect. Remember, Eternal Miſery is the Conſequence of refuſing GOD's gracious Call; and if that Conſideration will not move you, nothing will.— My Brethren, your Souls, your precious Souls are at Stake; you hang by a very ſlender Thread over the Bottomleſs Pit. O call upon GOD while it is Time; harden not your Hearts againſt Him. Let what I have ſaid have its due Weight. Do not ſteel your Breaſts againſt what I have offered. Do not refuſe a Bleſſing at my Hands: but come to the Lord Jeſus Chriſt and be at Peace with him. Remember, it is not I, but the Lord Jeſus Ch himſelf that ſpeaks: *Agree with thine Adverſary quickly*, &c.

FINIS.